

WHO KILLED

Agatha Reichlin?

(Continued from Page One.)

not that their sister's face was battered in with a stone, and then her life was choked out of her.

We all know that when a priest takes his vow he leaves his family and all the world behind him—even the law and the government is nothing to him. He is first and last and always a Roman. Father and mother and sister are nothing to him; if their very lives are nothing to him, if their sacrifice be for the good of the church, or to save it from disgrace.

To this extent then, the brothers Reichlin but played an expectant part. But what is to be thought of such brothers?

Think of a brother looking upon the battered face of a dead sister and then throwing his arms around her strongly suspected murderer, and loudly proclaiming against any possibility of his guilt, and this even before he had made any investigation for himself?

But was she the priest's sister? All priests must have a house-keeper. They have nuns galore all about them, and it would hardly seem necessary that they have a fine looking robust young girl for a house-keeper, who in nearly every case is known as their sister.

It may be that Agatha Reichlin was the real sister of the priest. It is not impossible, but very improbable. Sisters seldom have such cold-blooded brothers. Brothers do not go off to Europe and stay for half a year, leaving their sister as house-keeper to another priest, these two occupying the house alone. Brothers do not expose their sisters to such suspicious situations. Brothers generally have some regard for their sister's honor and good name.

Who was Agatha Reichlin? It has been given out by some of the newspapers that she was not the sister but a cousin of priest Reichlin. If a cousin why pass her off as a sister? German or Irish.

The pictures published of this woman are typically Irish, and bear no trace of a German descent.

If her real name was Reichlin, she looked as though it might have been O'Reilly. It is said she was fair and fine looking. Priest's house-keepers always are fine looking. We have seen no instance in the press where the history of Agatha Reichlin has been traced.

These brothers (?) said she was their sister; and that is all the evidence that she was their sister. She surely had other relations upon this wide earth. Where are they?

If it had been any one else, do you suppose that the authorities and newspapers would have stopped until they had traced every connection of hers? The mystery remains.

Who was Agatha Reichlin?

Was she one of those unfortunate waifs sheltered in orphan asylums, who are taught to look upon priests as God Almighty; and who, if good looking, often become their house-keepers.

In cases of crime like this, where mystery mingles it with suspicion, priest Reichlin must be made to bear the general odium and suspicion which the public holds regarding the well known relations of priests to their sister house-keepers.

It is in justice to the public, and to the girl herself, that her identity be established. And if she was indeed the sister of priest Reichlin, and if he would leave her alone in a house with another priest for a half a year, then indeed, we behold a plain instance of the sacred sham and corruption of the priesthood.

Justice to the Dead. To thus express doubt of the identity of this woman in view of the suspicious relations existing between priests and good looking house-keepers cannot be regarded as defamation, but rather as justice to the dead.

Girls thus inveigled into the position of house-keeper to priests are those whose minds are abused by superstition, and who are made to believe that a priest can do no wrong—that his person is sacred, and every relation with him is a sacred act. If she be one of these abused and unfortunate girls, then all the more is justice done, in the interest of her own good name, that this relation be pointed out. If she be one of those whose mind has thus been abused in childhood, the public will acquit her of all wrong, and point the finger of guilt to the real criminals.

The Blood Hounds Tracked the Right Man.

Every circumstance points to priest Walser as the murderer of Agatha Reichlin, with Casimer Reichlin as a probable accessory. These two were in the house, and had been drinking heavily. No one, except priest Walser had seen any one in the house. The vicious dog, which never let a tramp escape saw no one.

The stone which was used to hold the door open and which was also used to kill the girl, was thrown by some one from a second story window below. Some one familiar with the presence of that stone in the house killed that girl with it.

A robber wouldn't have been apt to know of the presence of the stone. He goes armed with other weapons; with knife, pistol and sandbag, with which to defend himself, and do his vicious work.

Who Then Killed Agatha Reichlin? Is it not possible that Casimer Reichlin, who was familiar with the neighborhood knew of the ladder belonging to a neighbor and went and got it, and put it up himself? His extreme anxiety to shield priest Walser after the discovery shows that he would take every precaution to shield him and cover suspicion before they reported the murder.

Everything points to the suspicion

that Casimer Reichlin went to the neighbor's yard and got his ladder put up against the house to indicate that robbers had gained entry, and thus divert suspicion from the real criminal. Whoever put that ladder up was on the most friendly terms with that vicious dog, whom the neighbors say was given to waken the neighborhood when prowlers came around at night. And who could be more open to this suspicion than Casimer Reichlin?

Let Them Go.

Still with all this evidence before their eyes, priest Walser was let go, and all kinds of talk and theories invented to misdirect suspicion from them. Walser was a holy man and could do no wrong. It was an insult to suspect this holy man—this old booze fighter and drunkard, who went to bed drunk, and after the crime, sent his companion out for a gallon of whisky—as he was too unnerfed to say mass next day. No wonder he was unnerfed.

Wherein do good Catholics more illustrate their gullibility than their imagining that a priest can commit no crime. Most priests are drunkards. They appear upon the streets, sober it is true, but their red-bellied faces show that they go to bed drunk as did priest Walser. Whisky and crime go together, just as much with the priest as with poor Pat. If any Irishman reads this and it makes him angry, as it always does to hear a priest criticized, just stop and imagine what would be done with you under the same suspicion. Would the church bail you out? Would it spend any money to save your neck? Would it employ and set in motion all of its political machinery to effect your escape?

No, poor Pat would go to jail and stay there, and would be convicted. Then why should you smother the crime of priest Walser against one, poor like yourself, a house-keeper and servant and cleaner to a gang of drunkards, who live high and drink deep at your expense.

Shall Priests Murder People and Go Unpunished?

This is a serious question, and effects the stability of this government. Do we want to drift back to the past conditions of France, Italy and Spain, and be compelled to expel these enemies of government, even as they are doing?

The case of priest Walser is paralleled by that of

Priest O'Grady

Who killed a young woman in Cincinnati several years ago and escaped punishment by the connivance of the courts. Priest O'Grady was a native of Ireland. One of his parishioners dying left her only child, Mary Gilmartin, in the care of O'Grady. In time, he seduced the child, making her believe that it was a duty she owed him. When she grew older, and learned that such relations were looked upon as immoral, she protested, but was forced to cohabit with him. To escape him, she came to New York to which place O'Grady followed her. Then she went to Cincinnati; still the villain pursued her. Meeting her on the street, near her home, he demanded that she resume relations with him. Upon her refusal, he shot her down, then poured more lead into her prostrate body, and stamped her in the face.

He was arrested and sent to jail. In a few days he took sick. When his time for trial came, he was carried in to the court on a stretcher, a disgusting looking wretch, slobbering at the mouth and looking like an idiot.

The court ordered him taken to the city hospital. Here he continued to eat soap, and act the idiot. In the course of time he was declared insane and sent to the asylum. He remained there two years, never at any time showing any symptom of insanity. He was made to understand that the charge of insanity meant his ultimate release. He got better at once—never took any treatment while there. Finally the superintendent of the asylum demanded that something be done with him, as he was sane, and always had been sane.

After a big political private discussion, it was concluded to let him out. Finally it appeared through the papers that he had effected his escape and offer big rewards for him.

The superintendent of the asylum ordered him to get out, and he ran around the streets of Cincinnati for a week before the papers took the matter up. This was to give him time to make his escape. Any number of policemen saw him, and several gave him a kick and ordered him to keep off their beat.

Finally the papers came out, in big headlines, and big rewards were offered, and it was reported that he had been seen in different places in Ohio and Kentucky, and that detectives had been sent to apprehend him, when in fact, the detectives did not go at all, and the Cincinnati police were ordered by their chief to let O'Grady drift and not to apprehend him.

Whatever became of him is not known; but without a doubt the church got a hold of him, concealed him for a time and sent him back to Ireland.

Now, poor Pat, what would they do now with you in such a case? Remember, Mary Gilmartin, was the child of a poor Irish widow—ruined and then murdered on the open streets at the very noon hour, and the murderer went free.

What do you think of it? What do you think of it, people of Lorain? Haven't you been just as blind in doing justice, haven't you been just as derelict in conscience and duty, as the corrupt courts of Cincinnati? Haven't you played into the hands of corrupt politics dominated by a superstition, which is fast gaining in cities the balance of power?

Shame upon you! Shame upon all good Catholics, (and there are many good people among them) who thus permit the murder of Agatha Reichlin to go unavenged. Do you desire

to be known as people who would defeat justice and conceal crime?

Do You Want Murderers, Drunkards and Seducers for Your Priests?

Do you expect a religion which covers up the crimes of those selected to give advice and example, to command the respect of the world at large. When you do this, do you wonder that the world at large looks upon the Catholic organization with distrust and fear? Do you wonder that Catholics, themselves, as in France, Spain, Mexico and Brazil, are drawing the lines on the corrupt priesthood? Take this lesson to heart. If you would be respected yourself, and have your religion respected, then see to it that your priests are sober temperate, moral men—see to it that those who proclaim virtue most shall practice it most. Do you put up your good money for drunken orgies of men who command you, yourselves to sobriety. When you see a priest with a fine looking young house-keeper, like Mary Gilmartin, who is passed as the priest's sister, see to it that she is, in fact, his sister. By doing so, you may prevent a murder and protect your religion from disgrace.

People of Lorain

You stand convicted by the general public of being weak, lax and indifferent to conscience, law and duty. It is up to you to run down the murderer of Agatha Reichlin. Correct the mistake you were so weak as to make. Bring Walser back and hold him until every suspicion against him is dispelled. Why do you make yourselves ridiculous by running around hunting up unlikely clues, and suspects, when the real culprit is apparent to every one? Has it come to pass in this country that the Catholic priesthood is not amenable to the law? That they can seduce, make mistresses of, and kill girls and go unpunished? I print this in this remote paper for the reason that no home paper, for political and other reasons, has the courage and manhood and patriotism to print just what the great majority of the public here believe to be the truth.

Let us have justice done in this case.

Conflicting Medical Testimony.

The coroner's inquest at the inquest that no other marks of violence were found upon the body, except those made by the stone. Some days after her burial, it was noticed about that two other physicians, who had examined the body declared that they saw finger marks on her throat. This led to the exhumation of the body and establishing the fact that she had been choked. It also strengthens the suspicion that the officials connected with the case are lending their assistance to covering up things. This testimony is extremely important.

What Would a Robber Do?

Would a robber enter a house, seek the room of a woman and proceed to choke her to insensibility, then hunt a stone in the dark to kill her with? Is this the way robbers go at their work? Would he look for valuables in the room of a house-keeper? How does it come that he could accomplish all this, and not be heard by Casimer Reichlin and priest Walser in adjoining rooms? What motive could he have in killing the girl, unless she had discovered him? And when a woman discovers a burglar, does she not instantly scream?

The evidence shows that the girl was approached in her sleep, choked to insensibility, and then her skull and face were caved in with the stone, which was used to prop the door open. How did the robber know the stone was there? Would a robber enter a house depending upon finding a stone to defend himself with, or would he instead, carry a sand bag or slung-shot? Having these, would he use a stone?

This part of the story is ridiculously flimsy, and to the public at large, it looks very queer that the officers of the law should give it the least credence.

Another Flimsy Story.

A piece of a necklace has been found along the railroad some miles from Lorain. It is thought that it is a part of a necklace belonging to Agatha Reichlin, and that the robber threw it from the car window. If this remnant of a necklace can be identified as having belonged to Agatha Reichlin, it is claimed that this will prove beyond a doubt that her murderer was a robber. Not a bit of it. Nothing could be easier than to take several pieces of property belonging to Agatha Reichlin and scatter them out along the railroad where they may be found. Does it not appear that in the hurry to let priest Walser escape that new theories have had to be invented, to direct public attention from the priest? Would a robber take a piece of worthless necklace? Would he kill a woman to get it? A robber never enters a house without knowing its occupants. Would he look for a cheap necklace of a servant, or for the watches and pocket-books of the men?

Such gossamer inventions exhibit the desperation of those who, to all appearance, are endeavoring to cover up the tracks of the real murderer, who was evidently not a robber, for he took nothing, and besides exhibited none of the caution of a burglar.

Sifting the Evidence.

After all the evidence is sifted down suspicion still points strongly to priest Walser, or to Casimer Reichlin, or to both conjointly. Nothing can be plainer than this fact that the murderer was familiar to that dog, and also with the presence of that stone in the house.

It is preposterous to suppose that a burglar knew of that stone, or that he would enter a house, so unprepared as to need it.

Motive for the Crime.

A reasonable motive is the first step to be discovered in all cases of criminal suspicion like this. If priest Walser killed the girl, what then, could have been his motive? Would a priest kill anybody? Has he passions like other men? Does he get drunk? Has he love affairs? Does jealousy torment him?

These are questions easily answered.

ed. The plainest of all motives is apparent. What was the motive of O'Grady for killing Mary Gilmartin? In this case, it was a love affair—just, jealousy and viciousness, and in the Reichlin affair, a part or all of these causes may be suspected. Or again, the girl may have threatened exposure of Walser for improper advances made.

Since the robber theory has been exploded, there remains nothing to do but to fall back upon the original suspicion and point to a reasonable motive.

The public mind is pretty well satisfied as to who killed the girl, and try as the detectives may be chasing imaginary robbers, they do not, and cannot alter public opinion; but rather render themselves ridiculous by tracking where there is no scent.

Everything Fixed.

Priest Walser sends word that he is willing to return to Lorain at any time to testify in regard to the case. If priest Walser had been a man jealous of his reputation, he would not have left Lorain as long as suspicion rested so strongly against him. Innocence never fears to face suspicion. Why did Walser hustle away as soon as he was released? It is safe to say that he will not return to Lorain before all is fixed, before some half way plausible clue is invented, diverting suspicion upon some one else. And he will not be asked to return until some one else is indicted, and ninety-nine chances in a hundred, an innocent person.

The detectives are at the end of their string. Look out for manufactured evidence.

O'Grady Case Repeated.

It looks very much as though the contemptible legal proceedings of the O'Grady case are to be repeated in this. Good people of all classes and Catholics in particular what do you think of it?

In the sight of God and man should not justice extend to the lowly and humble, as to the honored and powerful? Are not orphan girls like Mary Gilmartin and Agatha Reichlin entitled to as much protection from the law as drunken, lustful murderous priests?

Can the Catholic church afford to go on record, as shielding the crimes of its clergy. Would it not have been more to its credit, if it had come out boldly and denounced O'Grady, and said, you must pay the penalty for the commission of this crime," and thus have shown that it is on the side of law and order and virtue, and the protector of the homeless orphan.

In all the criminal history of America, there was never a case presenting such villainy, such cold-blooded heartlessness as that of O'Grady, and never did the law cover and humble itself before ecclesiasticism, as in that case. Talk about justice, about the majesty of the law! Why, it got down on its belly, squirming in the dust at the feet of a religious vote.

Why should one continue to have respect for the law? Of what use are courts when they conspire to defeat justice? To uphold the strong and powerful against the weak and poor? Where will you look to find the anarchist, the man who stands for no law? Where are his haunts? Will you find him most frequently in the tenement, or upon the bench in the crowded court? For O'Grady, there was no law. For Walser, it would appear that it is intended there shall be any. What is this but anarchy? How, after this, can the clergy and religious people have the face to defame and denounce violators of the law, of any character? The voices of Mary Gilmartin, and Agatha Reichlin cry out of their graves to all the world, for justice and protection to all orphan girls like unto themselves.

Is there law for innocence and virtue, for the fatherless and motherless as well as for those of dignity and power? Every honorable Catholic, every good citizen, without prejudice, political or religious, will say, let the law rise in its majesty, if it be longer possessed of majesty, and let justice be done.

JUSTICE. Elyria, Ohio.

WHY I AM AN ATHEIST.

An Atheist is a non-believer in an intelligent and supreme being who rules the universe. One reason why I am an Atheist is that there is no tangible evidence, either in history or nature, to sustain such a belief. Civilization has discarded all gods except the Jewish Jehovah, and according to the only historical description of that God he could not have existed and possessed the qualities ascribed to him; for it is claimed that many many wonderful things he did. He created the earth and man to inhabit it in six days, which every informed person knows to be absolutely false.

Now if this Jehovah claims he did this, as according to Genesis, he is untruthful and unreliable, but if he does not make the false claim and has allowed the falsehood to stand uncontradicted for centuries to mislead the people of the world, he has been playing the gay deceiver, if not the part of a knave.

So, take which contention we may, the only historical evidence we have of a God is absolutely unreliable and not to be taken into consideration. Therefore this is my first reason of why I am an Atheist.

Another strengthening reason for the faith that is in me is that I have not talked with a God believer in twenty five years who believed in the original Jewish Jehovah, which shows that intelligent people as they begin to use their reason are gradually, through differentiation, shaking off the old God idea. Those that I talk with have entirely discarded the old original Jehovah with his physical being and possessed of all the vices of man and have differentiated him into a divine essence or holy spirit—whatever that may be—and have given him all the virtues of humanity besides infinitude, omniscience, etc.

By what authority or what process of reasoning they have thus changed their creator of the universe they are not able to satisfactorily explain to me, and being an iconoclast and more disposed to tear down idols than to

build them up is another reason why I am an Atheist.

A supreme being would be possessed with intelligence. All intelligence is the result of a nervous system. A nervous system is the result of a physical organization and all organizations are the result of the accretions of particles of matter around a common center from an inherent principle in matter and all of these conditions are the result of the continual change of the particles of matter, and as change is finite, there can be no infinite intelligence, or power derived from intelligence. And, moreover, intelligence is limited in its action to its immediate surroundings, because it is finite. All the intelligence of the earth concentrated could not reach the man.

If the above premises are correct it absolutely precludes the possibility of a supreme being, and so this is another reason why I am an Atheist. But one more reason and I will desist. Lately there has been discovered a creative or formative principle in matter, which is satisfactory to most inquiring minds and which of course obviates the necessity of a supreme being for that special purpose, which when generally known, will quiet the nervous agitation of the average God believer when he confronts the question of how he and all other things got here if there was no one greater than he to have made him and other things. But being a believer in the creative principle in nature and the non-believer in the differentiated God of the masses is my last reason to give why I am an Atheist.

H. M. C.

Atlanta, Ga.

An Open Letter of Thanks

TO SUSAN B. ANTHONY, 17 MADISON ST., ROCHESTER, NEW YORK.

My Dear Friend:

I wish through the columns of the Blade to express my thanks to you for the fourth volume of the History of Woman Suffrage just received from you. The affectionate inscription written by your dear hand will ever be greatly prized by me, and the book will be of immense value to me in my work which I shall use in my feeble effort to secure woman's complete emancipation, and when I pass on, will request that it be placed in the public library of my town.

You know, and I know, that this will never be a good world to live in until women and men stand on a perfect equality. To my mind woman can never be free until the iron hand of ecclesiasticism is removed from her brain and heart.

Our beloved and lamented Elizabeth Cady Stanton was of the same opinion. The last year of her life we were in constant correspondence, and close friends though we were, I cannot but feel that she was the greater heroine of history, because they struck for the liberty of half the human race. Your work and example have been the inspiration of my life. Hoping all good and only good to you and yours and victory for our cause, I remain ever your grateful and loyal friend and co-worker.

JOSEPHINE K. HENRY.
Versailles, Ky., May 30th, 1903.

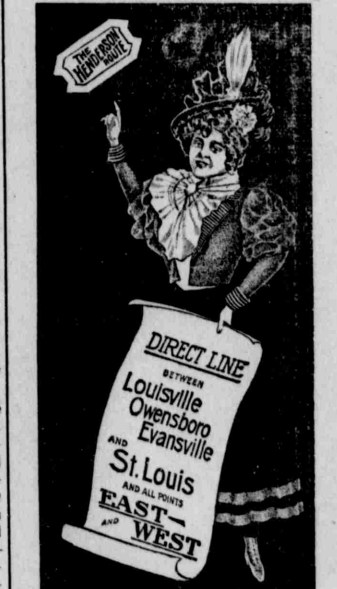
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